

Ole G. Smith

CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

PAYABLE AT THE END OF SIX MONTHS

VOL. IV.

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No. 15.

Doctrinal.

FOR THE CHRISTIAN INTELLIGENCER.

AN APOLOGUE.

PARANOO was the chief of a small tribe of natives, which inhabited the Island of *Mendana*. His father was a man naturally studious; and though he did not possess the advantages of sacred or profane literature, yet from the great volume of nature, spread out before him, he read those laws, by a practical attention to which he had learned to tame that ferocity which usually characterizes savage life. When this venerable sire was about to die, he called to his couch his beloved son *Paranoo*, who had then just passed his fifteenth summer. "My son," said the old man, "I have lived to see eight hundred and seventy three moons; I now feel the approaching winter of death fast gathering upon me." The sun was just dipping his golden beams in the Pacific seas, and the silver moon rose in unclouded splendor. "That sun," said he, pointing to the west, "and that moon," continued he, as he turned to the east, "will never rise to me again." Long have I endeavored to satisfy myself whether my consciousness is to terminate, with the dissolution of this feeble decaying body. Oh! That I could know what is to be my situation, when my eyes are closed, as soon they must be, in death! Remember my son, the dying injunction of thy father. I have heard that there are other people, in distant parts of this world, whose knowledge is greater than ours. Go, my son, and devote thy life to ascertain: **WHAT IS MAN? WHAT IS THE CHARACTER OF HIS AUTHOR? AND WHAT IS TO BE HIS DESTINATION?** And though you can never communicate the important intelligence to a father, who will indeed then not need it; yet, when you shall have ascertained these important questions—return and bless your native people. They have ever been loved by me; and I charge you to have their welfare near your heart.—*I feel the cords of life breaking within me, and darkness, never before realized, gathers*—with these words he gasped, and breathed no more!

Paranoo needed not to be greatly urged to seek a solution of these important queries. He naturally possessed from his father, a thoughtful turn of mind; and even in his adolescence had often endeavored to satisfy his curiosity. After the death of his father, however, he engaged in the pursuit of knowledge, with redoubled ardour. He had none of the means of information, which bless civilized nations. The only pages of instruction, which were accessible to him, were the briny deep, the archy firmament, the fields, the woods, the rivulets and the mysterious powers of man. But nature's lesson, he faithfully studied. From them, he became convinced that she must have had a Creator, and man, an Author; and that, that incomprehensible Being ruled and governed the destinies of both.

He had attained to the thirty second year of his age, and had hitherto spent his time principally, in endeavoring to find out, *what is man! what is the character of the Being who made and governs him, and what is to be his destination?*—but as yet he was in darkness and doubt. He had learned much of the powers of the human mind: He felt a secret dread of annihilation, and a certain hope for the future; but nothing came to quiet that dread, or to confirm that hope. *The light of nature broke not through the shades of death.* One evening, as he was reclining upon nature's green carpet, listening to the roaring of the surges, which lashed the rocky shores, and gazing with anxiety upon the host of planetary worlds, which looked down upon him with unclouded glory—his meditations were disturbed by the approach of his youthful son, who, surprised at his father's mental concern, interrogated him to know the cause of his long and frequent absence from the circle of his family? "Seest thou, said the father, those blue curtains, and those dazzling gems above thee?" "I do; and who made them, my Sire?" "Were thy grand-parent alive, he would have rejoiced to discover that inquisitive spirit of thine, but I have not yet sufficiently complied with his dying instructions, to answer thy question." "And where is that grand-sire" continued the youth, as his countenance caught a pleasing look of anxiety from his father. "My son, even thy questions drive me to partial distraction. O! That I could satisfy myself first, then would I gladly tell thee."

As he uttered these words, he raised his eyes above and exclaimed: "O! Ye starry hosts; you do I invoke! Tell me, from whom I came, and to what do I tend? Are ye my guardians? From you did I proceed, and to you do I return again? Or when I sleep the sleep of death, shall I awake beyond the mighty waves, in company with my revered ancestors? Oh! darkness, thick darkness! Thou **GREAT SPIRIT**, whoever, wherever thou art, why hast thou never condescended to reveal thyself to thy creatures?"

Paranoo, finding the light of nature insufficient to satisfy his anxious inquiries, was now upon the point of despair. He beheld in himself a noble structure, mysteriously allied to a reasoning principle within. He shuddered at the thought of annihilation; and from some cause or other, (he could not tell why) he entertained a confident hope of a future, happy existence. The Gospel, "bring life and immortality to light," had never greeted his ears. He was a man of thought and determination; but that secret, stirring concern, which he could not satisfy, rendered him unhappy.

It was not long after this, that an American merchantman, from one of our New-England ports, touched at the Island of *Mendana*, to obtain water. She had been on a trading voyage, at the North West Coast, and was then bound to China. Paranoo remembered what his father had told him; and now was his time to obey his dying instructions. Having, by means of certain signs, learned of Capt. L. his future route, he resolved, if permission could be obtained, to accompany him. To his proposals, the Captain readily consented; partly as a return for the friendly civilities, which Paranoo had shown him at the Island, and partly from a wish to enable him to gratify his curiosity. Accordingly, in a few days, but not till after Paranoo had stored the ship well, with such necessities and valuables as the island afforded, and left his brother in possession of the government of the Island; the ship spread her sails to the wind of propitious heaven, and Paranoo, with mingled sentiments of expectation and regret, saw his native Island, the land of his friends, gradually recede from his view.

As yet he had not sufficiently learned the English language to propose his inquiries, or to comprehend such answers as might be returned. The Captain also, even after he had learned his object, chose only to assist him in obtaining a knowledge of the languages. He assured him, that as he would visit different nations, it was not necessary that he, who made no great pretensions to a knowledge of theology, should proceed to answer his inquiries. He advised him not to be in haste to credit the opinion of others; to examine all critically and candidly, and then to make up an opinion for himself. This advice Paranoo resolved to follow.

The voyage was not lengthy, and in due time the ship arrived at Canton. As Paranoo was to tarry here some time, he first applied himself to obtain a tolerable knowledge of the Chinese language. This he did with astonishing facility. It is true, he was among a new race of people whose language, manners and habits differed from his own. But this circumstance, instead of discouraging him, served rather to urge him on; for it was to obtain something new, that he left his native home. Having been directed to certain Bonzes or Priests, he proceeded to propose his inquiries. He was informed that the world was governed by a multitude of petty deities, who, under Fo, regulated all things;—that man was a transmigrating creature, whose soul, when the body dies, enters into some animal, and is in that state rewarded or punished, according to the good or evil deeds done in his human state. Paranoo was by no means satisfied with this. He found no proof in favor of such a doctrine, aside from the assertions of the Bonzes. Moreover, it looked too inconsistent and contradictory to him, to be true. He was determined, however, neither to embrace or reject any doctrine hastily.

In due time he set sail for the United States, when he flattered himself he should have all his inquiries satisfactorily answered. The voyage was long and tedious; but at length the ship arrived safely home; and Paranoo, as soon as he reached the land, prostrated himself on the earth, and exclaimed, "O! Thou God of the Christians, lead me into thy truth!" He took lodgings at a house, where a gentleman, who had come into town on business, had just sickened and died. As the funeral solemnities were about to be performed, he noticed a tall, sorrowful

looking person, shrouded in a black surplice, entering the room. He was informed that it was the Priest. Paranoo was anxious to ascertain, whether the **GREAT SPIRIT** had ever made a revelation to his creatures, declaring the character of God and the destination of mankind. To obtain a knowledge of these things was, indeed, the only cause of his leaving his native Island. The circumstance which we have just named, he considered favorable to an introduction of his inquiries. After the funeral solemnities were over, which from their novelty to Paranoo, excited his curiosity, he besought an audience with the officiating Priest. This man was of the sect, called Congregational. "O! Holy Priest, said Paranoo, I am come from among a distant people, in pursuit of information, the most important. Canst thou inform me, if the Great Spirit has ever condescended to make a revelation to man?" After expressing his surprise, that Paranoo had never been informed of this fact; and professing great readiness to gratify his inquiries, the clergyman replied: "He has." What is the character of man's Creator? "A Being self-existent, infinitely just, powerful, wise and good." Does he govern and direct all things? "He does." Is man to live again, after death? "He is, eternally." What is to be his situation? "A part of mankind are to be forever happy, and the residue, endlessly miserable." And did the Creator design this? "He did." Is it so declared in the revelation? "It is not, but his *secret* will is contrary to his revealed will; the former will have all men to be saved; the latter, the greater part forever miserable." Was that *secret* will ever *revealed*? "It was not." How then obtained you, your knowledge of it? The Priest was silent. "O! Thou **GREAT SPIRIT**, exclaimed Paranoo, hitherto have I considered thee in the character of a friend, but now since my inquiries are answered, my heart sickens with despair within me. The God of the christians, cannot be the God of *Mendana*." At this the Priest became offended and left the room.

Not long after, a gentleman of Arminian sentiments entered, to comfort the bereaved strangers who had arrived to bury their friend. Paranoo interrogated him to know what was to be the future destiny of mankind? The reply was the same as before. Did God design and determine this distinction? "He did not." What is his design? "To make all happy." Then his designs will be frustrated? "They will." By what means? "Because men will not comply with the conditions of salvation." Then, the will of man will ultimately prevail against the will of God, and he has power to frustrate his purposes? "It is even so, though some, you will find, dispute it." But what are the terms of salvation, without an attention to which none can be happy? "Every man who does not become holy in this life; who does not believe in Jesus Christ, and is not baptized, keeping his commandments, which he has delivered, must suffer forever, in a lake of fire and brimstone." "Ah! says the native inquirer, your doctrine appears inconsistent to me. To believe you, would be but to believe that my revered father and all my native countrymen must be forever miserable, for not believing in him, of whom they never heard."

Thus Paranoo went on inquiring of every different sect in town. People of different denominations frequently called on him to teach him; but finding no two to agree, he quite despaired of being benefited by his toilsome journey. Every one seemed to say to him; "You cannot be saved, without you believe as I do, and join the church to which I belong." One told him that, God existed in three persons; another that he was only one;—some assured him that, he could not be converted unless he was one of the elect;—others persisted in saying that, he could be saved if he would; and so he went on hearing and weighing the multifarious doctrines of men, until he was on the point of concluding that Christianity itself was but an imposition. At length a friend, witnessing his anxiety, kindly presented him with a **BIBLE**, which had not before been shown him, telling him to read, examine, and judge for himself; adding, "if you depend upon sectarians to teach you, you will never reach the object of your pursuit." With a buoyant heart did Paranoo seize this sacred treasure. For three successive weeks he immured himself in private and pored over the pages of that invaluable Book. *He read it;—he believed it;—he rejoiced in it.* There he found the sweetest waters at the divine fountain. There did he learn that the God of the Christians was also the God of *Mendana*—"God over all, blessed forever."

good to all—his tender mercies over all his works,—designing to save all,—working all things after the counsel of his own will;—who will do all his pleasure.” There did he find life and immortality brought to light, and the glorious assurance that “as in Adam all die, even so in Christ shall all be made alive.” With a heart beating high with rapture, he prostrated himself before Jehovah’s throne in holy wonder, rendering unto his gracious name, the highest praises he could offer.

Unfortunate Parano, or rather unfortunate Islanders; he was not permitted to return to Mendana, to preach the “glad tidings of great joy which shall be to all people.” He sickened and died but a few days before he was to take passage for his native land. And as report says, a certain clergyman refused to attend his funeral solemnities, because in some previous conversation which they held together, Parano objected to his views, and afterwards became, what the former considered to be an heretic. “It is lamentable, said he, that this savage Chief should have taken so much pains to embrace an error, which has undoubtedly proved his everlasting ruin.” But notwithstanding the maledictions of his enemies, Parano rests in peace—e’er this, he has joined the company of that fond Sire, in obeying whose requirements, he lost his life.

GENTLE READER, were PARANO now alive, he would testify to thee, the value of the sacred Writings; he would urge thee to prize them above all earthly treasures; to read them unshackled by the creeds of men, and to judge even of thyself, what is right. He would advise thee, *to make them the rule of thy faith and practice in life and thy sweetest consolation in death.*

ORIGEN.

Polemical.

FOR THE CHRISTIAN INTELLIGENCER.

ANSWER—TO “A UNIVERSALIST.”

SIR—When I addressed you as a friend, through the medium of the paper, I did not express any desire to engage with you in a religious controversy; but meant to express myself in such a way that you could not take any advantage of my language or my observations. But I am disappointed. You seem to be quite disturbed at my friendly intimations, and turn upon me with your *quill-sword* in hand, as though you would behead my system, at once. Perhaps you think that you have done something towards bringing me over to the Universalist faith. But if that is your impression, you are wholly mistaken. I do not feel alarmed for the issue of the contest. If the Lord is with me, as I have evidence to believe he will be, I shall certainly come off conqueror. As I began to write on this subject, in the strength of his spirit, I shall pursue it just as long, and in the way, that the spirit leads me; and leave the event with the Lord. Whether I shall “concentrate my ideas a little more, or follow the methodist practice of running at random,” I cannot tell; as I do not know how I shall be led.

I did not mean to be severe in expressing my fears that you had “too much head religion.” My meaning was simply this,—that you probably had a greater *knowledge* than *experience*, in the christian religion. I did not mean to imply that you were the less religious, on account of going through college, or any thing like it; and I am sorry you should accuse me of “culpable inferiority,” since you do not know but that I have enjoyed the same advantages. Whether that is the case or not, we have men in our connection, who, for literary and scientific attainments, are qualified in as good a degree for their professions as yourself. “Where is boasting then? It is excluded.”

You wish me to answer this Question, viz. “Why is it, that while all real Methodists agree that Calvinism is much worse than Universalism, they appear to fellowship the former doctrine more than the latter.” Well, Sir, I will answer you. The Methodists may appear to fellowship the former doctrine, when, in truth, it is the people that are fellowshipped. Indeed, we are so far from assenting to the cruel doctrine of Calvinism, that we soberly hope and pray it may not prove to be true; while, on the other hand, I heard one of our Bishops say, that he “as earnestly and devoutly prayed for the salvation of every human creature, as he did that the wishes of the devil might be disappointed, and the will of our blessed Lord be accomplished to its full extent;” or words to that effect. But you mean to ask, perhaps, why we prefer associating with Calvinists instead of Universalists. Our reasons may be numerous. First, because the former do not preach upon doctrine so much as the latter. It is not one time in ten, that any one could tell by their preaching, but that they were strict Arminians. They preach up a *conditional* salvation, just as though they did not hold to “the decrees” and “election.”—Secondly, Calvinists hold to the necessity of a *change of heart*, to the out-peuring of the Holy Spirit, revivals of religion, missionary exertions and the day of judgment.

Thirdly, we attend at Calvinist meetings, &c. because we are not now despised and misused by them, as we formerly were, when they called us fanatics, run-about preachers, wolves in sheep’s clothing, &c. They sometimes publish the account of revivals among us, just as though our conversions were the same as their own. There does not appear to be any essential difference in the manner of carrying on meetings, between us and those people. They allow of conference-meetings, prayer-meetings, and the like, and permit any one to speak, exhort or pray, as he may be moved by the spirit, though they used to say so much against it. And on our side, we don’t allow of so much shouting, groaning, &c. as formerly, excepting at meetings appointed for that purpose.

Calvinists are, in general, a praying people; though I do not very much admire their being so formal and lifeless in their devotions. But your sort of believers do not pray at all, excepting the preachers. The Universalists in this quarter are not numerous, and have nothing to recommend them as christians, only their neighborly disposition and their uprightness in their dealings. They exhibit but little evidence of religion. These are the reasons why I do not go to their meetings in preference to the others.

I am astonished that you should reason as you do, as to our being rewarded according to works. “Salvation, you say, is the *gift* of God; not of works lest any man should boast.” But are we not taught in the Bible that “those who by patient continuance in well-doing, seek for honor, glory and immortality, shall be rewarded with eternal life.” Certainly we are. Now this reward cannot be received till the Judgment, when every man is to be rewarded according to his works. Not that men are *saved by works*, as we commonly express it. They are saved through the *merits* of Christ, by complying with the *conditions* of the gospel; or by repentance towards God and faith in our Lord Jesus Christ. Therefore, if sinners continue in rebellion against the righteous government of God, till they die, and go out of the world without a pardon of their sins through the atonement of Christ, they cannot be saved from the wrath of God; for the Bible says, “as death leaves them, so judgment will find them,” and “there is no repentance after death.” And again, “If ye die in your sins, whether I am going ye never shall come.” These awful threatenings are enough to show, that, unless we are born again, and obey the commands of Christ, in this life, we cannot be rewarded with eternal life, in the great day of accounts.

As to what I said about my being a poor, guilty sinner, I do not know as any thing I can now offer, will be of much service. It is a solemn truth that I come short of my privileges and duty every day, and every hour; but I trust that I am a *penitent sinner*, and ask forgiveness for Christ’s sake. The publican said, “Lord be merciful to me a sinner,” and went down to his house justified, rather than the vain Pharisee, who did not see the need of forgiveness. I am not prepared to deny but that some of God’s children arrive to a state of perfect sanctification, or perfect love, even in this world, though I never was so happy as to see any that I believed to be such. But this one thing I do freely confess, that the perfect law of God, which is made known in the gospel, requires nothing short of entire and sinless obedience. “Be ye perfect, even as your father which is in heaven is perfect,” is the requirement which every child of God must obey, or they are sinners in his sight.

But my limits compel me to draw to a close. Still I cannot refrain from expressing my disappointment at the curious, not to say cunning and subtle manner, in which you explain the words of old Satan, “Ye shall not surely die.” I do not believe that the author of that sentence could have presented any thing more plausible. You make it out, that *eternal death* could not have been meant, by the saying, “Thou shalt surely die;” for, if it was intended, then, all men died that death on that day, or Satan preached the truth! The passage must mean that all who sinned should die an eternal death, if they did not repent and find forgiveness, or I admit that endless wo was not threatened. But I cannot in conscience deny that your remarks have considerable weight in them, and render it impossible for me at present to answer your question to my own satisfaction,—“Did Adam and Eve *surely die on the day of transgression*, as God declared they should, or did they *not*, as the Devil said, and *limitarian* preachers declare?”

If the old declaimer was as crafty in delivering and applying his discourse to our first parents, as you are in explaining it, to favor your system, I do not wonder that he was successful. Would to heaven you were as ingenuous in winning souls to Christ. It appears to me your success would be unbounded. Who knows but that you may be persuaded to preach Christ and him crucified, to a lost and sinful world? O, my heart would overflow with joy and gladness, could I know that you were instrumental in the conversion of sinners.

If you do not wish to know to whom you are writing,

why do you ask to be informed whether you correspond with a “a male or a female?” But, Sir, after you have answered me to the following questions, I will gratify your curiosity.

Have you ever experienced a change of heart? Do you have any revivals of religion under your preaching? And, do you hold to the sacraments of the Church, such as Baptism and the Lord’s Supper?—I should write more but my sheet is full, and I must commend you to God, and to the word of his grace.

ARMINIUS.

FOR THE CHRISTIAN INTELLIGENCER.

EXAMINATION, &c.

“Let them not lead people by the nose, to believe that they can prove their supposition, that the Pope is antichrist, and the Papists idolaters, when they cannot.”—Dr. Herbert Thorndike,* prebendary of Westminster, “Just weights and measures.” p. 11.

Mr. STREETER—A pamphlet, entitled, “A discourse on the character and work, and the death and Resurrection of the two witnesses,” has been lately published in this town. The author is, the Rev. John Tripp, a baptist clergyman, and pastor of a church of that denomination in Hebron, in this State. This publication is divided into eight sections. The opinion of the author appears to be, 1. That the Pope, a bishop of Rome, or, as Mr. T. elegantly styles him, “the *Roman beast*,” is the Antichrist, concerning whom, it was foretold by the inspired writers, that he should appear in the world at a period subsequent to the apostolic age:—and 2. That the “two witnesses,” with respect to whom it was predicted, that the beast “should make war against them, and should overcome them and should kill them,” are, to use his own language,† “the old and new testaments, containing the testimony of the prophets and apostles, and of all other inspired persons, under the two dispensations; and held up to the world in the ministry of the gospel, and in the life and conversation of the faithful to the end of time.” In a note referring to the foregoing quotation, Mr. T. observes, “Or, should it be thought a better statement, I should have but little objection to the following:—That the witnesses are the true ministers of the gospel, with other real saints, called *Two*, because they draw their testimony from the writings of the apostles and prophets, contained in the *two testaments*, which are the original and essential witnesses for Christ.” He further adds: “I think the witnesses and written word are both included, and I shall consider them in connection through this discourse.” The system maintained by Mr. T. may be fairly reduced to the foregoing propositions. Now, Mr. Editor, we will undertake to prove, by your permission, in opposition to this writer—1. That the inspired writers, when they predicted the coming of Antichrist, and the events connected with his reign, could not have referred to any succession of Popes, or bishops of Rome, and consequently, that the system maintained by Mr. T. is absurd, unscriptural, and will not stand the test of a candid, fair, and rational investigation. 2d. That the *two witnesses* referred to in the apocalypse of St. John, are neither the *Old* nor the *New Testaments*, nor the *Waldenses*, nor the *Albigenses*, nor *Wickliffe*, nor *Huss*, nor any of those sects which arose in opposition to the church of Rome, during the period which Mr. T. assigns to the reign of Antichrist—and that to consider the last mentioned sects or individuals in the light of witnesses for the truth, in connection with the sacred scriptures, would be not only a flagrant outrage upon common sense, but would convey a reflection upon the sacred volume, which, if true, would destroy every claim that it possesses to the character of an inspired book, whether we regard the system maintained by Mr. T. himself, or the sentiments of the generality of Christians, or certain truths, to which even *Mahomedans*, *deists*, and *pagans*, without hesitation, accede.

It might have been expected, that after witnessing the result of similar conjectures upon the part of different writers, by no means Mr. T.’s *inferiors*, in learning, talents, or advantages, that this gentleman would have prudently refrained from proposing his private opinions relative to these important subjects to the consideration of the religious world. It might also have been expected that the mistakes of their predecessors, would have furnished a warning to others who were disposed to embark in a similar crusade against Popes and Popery. But our author appears determined not to be outdone by any of his predecessors, whose writings, as the eloquent Dr. Fletcher justly remarks, “remain standing monuments of their folly.” Among them, it is granted, were many men of the most brilliant talents, the most profound erudition, and the most extensive research, but whose speculations upon these subjects, have eventually proved vague conjectures, ridiculous surmises, and empty dreams. Like “the baseless fabric of a vision,” not a “wreck” has been left “behind” them. In confirmation of the correctness of these assertions, the following undeniable and notorious facts are adduced.

* An eminent divine of the Church of Eng. †Pages 3 and 4.

We will begin with Luther. This reformer predicted that he should himself survive the downfall of popery, and live to write its epitaph. The event, however, we all know, falsified the prediction. "Braunborn, a celebrated Lutheran, foretold the downfall of the pope in 1640, and the end of the world in 1711. John Fox, the celebrated martyrologist, foretold that it would happen in 1666. Josep Mede, by a particular calculation of *his own invention*, undertook to demonstrate that the papacy would be finally destroyed in 1653. Jurieu, a French Calvinist, who adopted the system of Mede, fearing the event would not verify it, found a pretext to lengthen the term, first to 1690, and afterwards to 1710. But he lived to witness a disappointment at each of these periods. Alix, another Hugonot preacher, predicted that the fatal catastrophe would certainly take place in 1719. Whiston, who pretended to find out the longitude, pretended also to discover that the Pope would terminate in 1714; finding himself mistaken, he guessed a second time, and fixed on the year 1735."* It would be no difficult task to prove, that both Newton and Faber have fallen into as gross mistakes in relation to these subjects, as any of their predecessors have done. But the foregoing collection of blunders is sufficient to demonstrate the folly of those writers who, blinded with zeal, and mad with presumption, have attempted to wrest the sacred scriptures to the support of their chimerical systems and absurd hypotheses.

The subject to which the attention of our readers is invited in a series of communications which will appear in future numbers of the Intelligencer, is important, in whatever light it may be viewed, as the charges we have undertaken to examine, are levelled against the religion, not only of an immense majority of the christian world, but of no inconsiderable portion of our own countrymen and fellow citizens.

It is but just to observe, however, that many protestant writers have not adopted these chimeras. The subject has been amply discussed by writers of this latter description, and the several systems which visionary theorists have attempted to establish upon the scriptures, have been not only deservedly ridiculed, but solidly and unanswerably refuted. Among those writers, we may rank the name of Heylin, Hammond, and Grotius—names which, with respect to learning or talent, are unrivalled by any that the protestant world has ever produced. In our future communications, we shall perhaps, have occasion to refer to the remarks of at least one of these writers upon the subjects under consideration. The object of the writer is not to vindicate any particular dogma of the church of Rome, but simply to prove the correctness of the propositions he has engaged to defend, and which if established, must of necessity, destroy the credit of the opposite system. It cannot be expected that notice will be taken of every one of those innuendos or philippics against popery, with which the publication of Mr. T. abounds. The refutation of the principal positions which that writer has labored to prove, is all the reader can expect, as well as the only object, at the accomplishment of which the writer aims. In our next, and perhaps in a succeeding communication, we shall attempt to prove the correctness of our first proposition, viz. that the charges which have been so frequently brought against the Pope, being the beast of the Apocalypse, or the man of sin, mentioned by the apostle, are false, groundless, and absurd, and also examine the principal arguments by which Mr. T. endeavors to support the contrary system.

EXAMINER.

* See Milner's "End of Controversy," p. 272.

"AWFUL WARNING."

An article under the above head, "addressed to those who inculcate the doctrine of endless woe and misery," was published in the "HERALD OF SALVATION," by which it appears that one James Florida put an end to his life by cutting his throat. About two months before he committed the fatal deed, he attended an evening meeting, where were two Baptist preachers, when, on the inquiry whether there were any there for Christ, (as the *cant* phrase is,) he went forward and kneeled for prayer. From that period he became gloomy, roaming about, warning people to flee from the wrath to come, &c. He frequently declared that he never had such sensations before he attended that evening meeting. He was naturally cheerful, sociable and upright; but in consequence of hearing that doctrine, which is enough to produce derangement in any man, who really believes it, he destroyed his own life, and left a large and respectable family to deplore his loss. We do not publish it to wound the feelings of any sincere christian, but to rebut the slanders against the truth which we profess, and to prevent the deleterious influence of Calvinism. Whoever will impartially examine the leading features of that system, must be sensible, that, to minds which are not disciplined to contemplate scenes of cruelty and suffering, it must be shocking and overpowering.

Christian Intelligencer.

PORLTAND, SATURDAY, DEC. 4, 1824.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

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It is presumed that our friends who generously patronise this work, will esteem it a favor, to receive such information as will enable them to facilitate an adjustment of their accounts for the same, without additional expense or inconvenience. It is proper, also, that Agents should understand the wishes and expectations of the Editor, in relation to the course he would have them pursue, in their kind endeavors to promote the interest of this publication, without injuring themselves or others. To subserve these purposes, this Notice is published.

1. Those who do not find it convenient to send the pay, by private conveyance, are requested to forward it by mail, even if at our expense. Subscribers in this State, are earnestly solicited to avail themselves of the opportunity which will present, by the assembling of the next Legislature.

2. The same persons will be considered as Agents for this Volume, who acted in that capacity for the preceding, unless circumstances render a change necessary; in which case, the person *declining* the agency, is requested to recommend to the Editor, without delay, some suitable friend, to supply his place. *A List of Agents will be published in our next number.*

3. All Agents, who have accounts of more than one year's standing, will have the goodness to inform us, immediately, of the situation of the same, that we may know how to proceed in relation to continuing the paper to individuals. We do not wish to wound the feelings of any person who takes this paper, (and much less, of those who may have paid to an Agent) by discontinuing the Intelligencer; but, it will be distinctly understood, that our duty to "provide for our own" family first, will compel us to discontinue it, at the end of this Volume, to every one that is in ARREARS for more than one year. Agents are requested to specify, in all cases, the names of the persons for whom remittances are made.

4. The sum of Two Dollars, or more, may be sent by mail, at the expense of the Editor.

Persons wishing to subscribe for the Intelligencer, can have all the back numbers of this Volume, by forwarding One Dollar in ADVANCE.

"CHRIST—WENT DOWN INTO HELL."

A neighbor and friend, for whom we entertain sentiments of undissembled respect, inquired, not long since, whether the Editor of the Intelligencer is to be classed among *modern Universalists*, or "*hell Redemptionists*," as they used to be called; and concluded by saying that, if he could be convinced that any being ever went to hell and came out again, he should be a Universalist too. Therefore, to preclude the necessity of laborious investigation, we have thought proper to present him the following extract from the Articles of Religion, in the Book of Common Prayer.

"Art. III. Of the going down of Christ into Hell. As CHRIST died for us, and was buried; so ALSO is it to be BELIEVED, that he went down into Hell."

Here it is plainly asserted, not only that Christ died and was buried, but, also, that he *went down into hell*. Now to attempt an accommodation of this Article, by saying, "*he went to the place of departed spirits*," betrays the weakness of the cause which renders such an evasion necessary; because, if Jesus went to the place of *happy* departed spirits, then, the word, *Hell*, is employed to deceive the reader; since it would mean the same as *Heaven*! Therefore, according to the 3d article of the Episcopalian doctrine, either Jesus Christ is now in hell, the place of the damned, or *one being*, at least, who went there, has come out again. Which will our friend prefer—to renounce the doctrine of the Church, or embrace Universalism? We discover no other alternative.

The reader may imagine, perhaps, that we have misunderstood the phrase, *went into hell*; and think that no Protestant Divine would maintain the doctrine which we attribute to Episcopilians. But we can show him his mistake. John Calvin was an open advocate for the sufferings of Christ in hell. Speaking of the death of Christ, he says, (Inst. lib. ii.

Sec. xi.) "Nothing would have been done by the mere death of Christ, if he had not *also afterwards descended into Hell*, where he sustained the death which is inflicted by an angry God on the wicked." Hence, Calvin is more to the point than the "Book of Common Prayer." For, according to his doctrine, Jesus not only "assumed the character of a guilty person," but he actually suffered the pains of the damned, in Hell, and ascended from thence, to Heaven. Here is proof, strong as Holy Writ, to many, that *one being* has suffered the vengeance of an angry God, even in Hell, and yet been made perfectly happy. What sort of a *Redemptionist* was Calvin?

Now, although we ask no man to profess our doctrine on such slender evidence as the testimony of John Calvin and the Prayer Book, yet we solicit the inquirer to show, if he can, wherein we have misconstrued his words or those of the authors above quoted.

Br. LEMUEL WILLIS has removed from Washington to Lebanon, (N. H.) and ministers to the Universalist Society in that place, and others in the vicinity.

CONVERSATIONS.

Mr. CYRENUS FARSHEE, of Fredericksburg, (U. C.) examined the scriptures for nearly a year, with the intention of convincing a friend, that the doctrine of Universal Salvation was false; but, contrary to his expectations, became convinced himself, of its truth. He has denounced the error of *Methodism*, and joyfully embraced the truth, which he once rejected and despised.—[Her. of Sal.

Dea. JAMES GREEN, has been expelled from the Baptist Church, in Berlin, (N. Y.) for believing in the final salvation of all men. In the letter of excommunication, no charge of immorality is brought against him.—[R. Inq.

TO CORRESPONDENTS.

"Remark on Dedications" is under consideration.

"A Protestant" on "Purgatory" will appear as soon as convenient.

Our respected friend who requested an opinion concerning "Murdock's and Stuart's views of Atonement," will be gratified in our next; also, "A Reader," will be accommodated, with Dr. Hopkins on Sin.

MARRIED,

In this town, by Rev. Dr. Payson, Mr. John D. Gardner, merchant, to Miss Susan N. Dicks, daughter of Capt. John Dicks.—Dr. David Osgood, of Boston, to Miss Mary Ann Elder, of Portland.

By Rev. P. S. Ten Broeck, Mr. Joseph W. Kittredge, merchant, to Miss Sarah E. Upham.

By Elder S. Rand, Mr. ——— Stanwood to Miss Maria Damerell.

By Rev. Mr. Streeter, Mr. Nathaniel G. Harden to Miss Lois Roberts.

DIED,

In this town, Mrs. Lydia Campbell, of Cherryfield, aged 47. Mr. Charles C. Carpenter, aged 41.—Mr. Robbins, a native of Plymouth, aged 33.

In Freeman, 14th inst. Mrs. Judith, wife of Mr. Israel Haskell, aged 52 years. In the death of Mrs. H. the husband is deprived of a most affectionate wife, the children of a kind and tender mother, her aged parents of a dutiful child, brothers and sisters, of a sister to whom they were firmly attached, and her acquaintance of a respected friend. In her life, she gave satisfactory testimony to all around her, that her hopes of future bliss were well founded. For the last twenty years of her life, she has been a professed follower of the "Lamb of God," having been a worthy member of a Calvinistic Baptist Church, for the first four or five years, at the end of which she embraced Universalism, in which belief she has ever since remained. Although she was greatly endeared to her family and numerous friends, she willingly resigned her soul to him who gave it. Her last sickness, (although she has not enjoyed a tolerable health for a number of years,) was short, but very distressing, she bore with christian fortitude, and we trust that she is now enjoying the society of millions, "singing praises unto God, and the Lamb forever."

At Tycondaroga, (N. Y.) Sept. 24, Mr. JONAS MARSH, aged 62; who had from early life been a professor of universalism. A few hours before his death, he called his family around him, and while his strength lasted, continued to testify the joy he experienced, in beholding God as the Saviour of all men; and died, rejoicing in that glorious hope.—*Mes. of Peace.*

In Philadelphia, (Penn.) on the 1st inst. Miss ELIZA BECK, aged 29. After enduring with christian patience and resignation, a painful and protracted illness. Miss Beck had been for years, an ornament to the gospel of universal grace, and a solace and consolation in the unwavering profession of that doctrine, till she exchanged this, for a better and happier world.—*Gazetteer.*

Sacred Lyre.



HYMN.

A PARAPHRASE OF ROMANS XIII. 12.

YE that indulge in slumber still,
Rouse and exert each dormant power;
Hear and obey his sovereign will,
Who is your life from hour to hour.

Lo! the deep shades of night dissolve;
High in the east the morning beams;
He, at whose word the heavens revolve,
Bids you awake from idle dreams.

Turn to the light a grateful eye,
Open to ev'ry kindling ray;
O, may the truth illumine your sky,
Till the last shade have past away.

Children of God, and heirs of light,
Born for a high, a glorious end,
Hate and avoid the deeds of night,
Nor for the world your God offend.

Chaste and devout be every thought,
Kind and sincere your every word;
O be your lives without a blot,
Sacred to Christ, your heavenly Lord.

Thus, when the sun shall fade,
And the fair heavens shall cease to be,
You shall enjoy a brighter day,
Glowing to all eternity. [Ch. Disciple.]

LIFE IS A VAPOUR.

I dream'd I saw a rosy child,
With flaxen ringlets in a garden playing:
Now stopping here, and then afar off straying,
As flower and butterfly his feet beguiled.

'Twas chang'd—one summer's day I stepp'd aside,
To let him pass; his face had manhood's seeming,
And that full eye of blue was fondly beaming
On a fair maiden, whom he call'd "his bride."

Once more; 'twas evening—and the cheerful fire
I saw a group of youthful forms surrounding—
The room with harmless pleasantly resounding;
And in the midst, I mark'd the smiling sire.

The heavens were clouded! and I heard the tone
Of a slow moving bell;—the white hair'd man had gone!

Miscellaneous.

FOR THE CHRISTIAN INTELLIGENCER.

Mr. EDITOR—You are requested to publish the following ridiculous and slanderous statement from the Boston Recorder, which was also inserted in the Christian Mirror of the 19th ultimo. It will show your readers that Old Orthodoxy is driven to the necessity of opposing Divine Truth by slander, instead of argument.

. NO SECTARIAN.

A FACT, [ALIAS FALSEHOOD.]

Universalism will answer to live by, but not to die by. This truth is supported by Scripture, and verified by observation and experience. I lately called at a certain place in N. H. to pass the night, and found the neighbors collected at an adjacent house, where a man, who had long been a confirmed Universalist, was very suddenly seized with such violent distress that the physician immediately took from him a quart of blood, and even this afforded him little relief. But so much greater was his distress of mind in view of immediate death, that his confessions of guilt, his shrieks of despair, his cries for mercy, his entreaties for Christians to pray for his poor soul, could be heard at a great distance. The scene could hardly be endured by the strongest nerves. In all this he discovered no symptoms of derangement. Many of his brethren in that error were present.

If they can resist such loud preaching, we must leave them to be awakened to a realizing sense of their situation by the awful realities of an opening eternity, when they will find by experience, that the wicked shall go away into eternal punishment.

FOR THE CHRISTIAN INTELLIGENCER.

MELANCHOLY OCCURRENCE.

Mr. STREETER—The most frequent objection to the doctrine which I have embraced, is, that it is of dangerous tendency. Till within a few weeks, "the orthodox," as they call themselves, in this place, have been constantly affirming that those who commit suicide, are Universalists. But a circumstance took place among us, a few weeks since, which we all deeply deplore, though it has, for the present, stopped the mouths of Limitarian gainsayers. The wife of Rev. Silas Stearns committed suicide by taking Arsenic. She purchased the deadly poison on Saturday, attended public worship in the forenoon, afternoon, and evening, on the Sunday following. But just before she retired to rest, she took the Arsenic, and soon began to lament to her husband that she must soon part with him and her little son. From the turn of her conversation, Mr. Stearns mistrusted that she had taken something with the intention of destroying her life, and after seriously questioning her, at length made her acknowledge it. Medical aid was immediately called, but all to no purpose.—Mrs. Stearns retained her senses till the next morning, but expressed no sorrow that she had perpetrated the fatal deed. She expressed an expectation of recovering from her illness.

Now, Sir, as you have never published any accounts like this, perhaps you will be unwilling to give it an insertion in your columns, lest it should wound the feelings of surviving relatives, unless I assign some reasons for requesting it. You will, therefore, consider the following; and if they are sufficient to justify you in complying with my request, I shall be gratified; but if not sufficient, I shall not be offended.

1. I wish to show to the world, that Universalists can publish such melancholy transactions, without accusing the unhappy perpetrator, of being hardened in crime, or of being under the influence of the doctrine of the church, to which the person may chance to belong. Were I to take the same ground that Limitarians do, I should go on to prove, that Calvinism leads to all manner of sin, and in the end, to self-murder. But charity forbids that I should do it. Mrs. Stearns lived in full fellowship with the Calvinist Church, in this town, till the day of her death; and, though erroneous in her sentiments, I doubt not but that she was a Christian woman.

2. It is a part of my object to let your readers see, that while our *opposers* are so active, even in fabricating stories against Universalists when they can find nothing else to publish, they are careful not to promulgate the errors and fatal deeds of their own church-members. Does not every candid person believe, that if a woman, professing the Universalist faith, in Bath, had taken her own life, with so much premeditation and calmness, the story would have been published and circulated, with all the aggravations, and appendages, and warnings, attending it, which ingenuity and priestcraft could have invented? Even the children of Universalist parents would have had it flung in their face, as an awful evidence of the licentiousness of that doctrine.

3. Should it be said that, in this fatal act, which is suicide of the most deliberate description, Mrs. Stearns was deranged, I would wish to reply, that the same is undoubtedly true, of all self-murderers. If the charitable suggestion is admissible in this instance, why not equally so, in all others?

4. The same people who represent it as being so extremely criminal for any, excepting the orthodox, to commit suicide, hold, that a willingness to die, is pretty sure evidence of a preparation for death. But if that argument is sound, who exhibits brighter evidence of the triumphs of faith than such as prefer death to life—voluntarily commit suicide, burn themselves on the funeral-pile, or assent to be ground to atoms, under the ponderous wheels of *Juggernaut*? But, Sir, I contend that a willingness to die is no sure evidence of Christianity. People of all religions, and of all nations, may be reconciled to death, without evincing the truth or untruth of the fundamental articles of their belief. Unless the love of God is shed abroad in the heart, and the soul becomes reconciled to its maker, from a realizing sense of his lovely character, we cannot suppose that a willingness to die, is Christian reconciliation.

Lastly, I wish to have it distinctly understood, that from several years acquaintance with Mr. and Mrs. Stearns, I believe they have been well-wishers to the whole human race, and have endeavored to adorn their profession, by a well ordered life and conversation. Therefore, since we must all sooner or later, give an account for the deeds done in the body, let us strive to be kind and charitable, though we honestly differ in our religious sentiments.

SINCERITY.

Bath, Nov. 7, 1824.

Be not inconsistent in your expectations; and having chosen your walk through life, pursue it with patience, industry, and contentment; thus, if superiority in knowledge is our object, do not envy the accumulations of your thrifty neighbor: if wealth is your object, do not wonder that your character for knowledge, justice, and liberality, stand not so high as that of others; and, if the reputation of virtue is your ambition, you must govern your passions, practice forbearance without repining, and consult the interest of others as much as your own.

AFFLICTIONS.

Our afflictions in this world are wisely calculated to draw our wandering minds back to the source of all blessings. Were we constantly in the possession of every thing, which to our limited vision appears good, we should become forgetful of the fountain from which we derive existence, and all its enjoyments; and consequently the incense of gratitude would cease to rise from the altar of our hearts. Nothing, but an unwavering confidence in the immutability, power, and goodness of our heavenly Parent, can support us under distress, or give solid and lasting satisfaction. What can better sustain us, than a full and firm conviction, that the omniscient God is our friend, is overruling each event for our advantage, and that he will finally purify and bless every intelligent soul in his vast dominion? Let us then, who are blessed with a belief in this soul-sustaining doctrine, make our lives and conversation testify to its purifying influence in this world, and we shall enjoy a foretaste of that heaven, toward which we believe we are all travelling. And may a conviction, that God loves each individual of his family with the same unchanging affection, make us abound in charity and kindness to our suffering and wanting brethren; and a remembrance that he has borne with our ingratitude and forgetfulness, and has not withdrawn his bounty, induce us to bear with the ingratitude of earth, and not to refuse the needed assistance, on account of unthankfulness or unkindness. May each affliction we suffer soften our hearts, enliven our gratitude, and increase our perseverance in the path of duty. Then will our lives bear testimony to the renovating influence of the doctrine of God's universal, immutable and impartial love to sinners; and our hearts be filled with that wisdom from above, which is pure, peaceable, gentle, full of mercy, and good fruits; without partiality, and without hypocrisy. In this way, we shall render this pittance of existence as useful and happy as the imperfections of our nature will allow, and our passage through the dark valley will be illuminated by the rays of that hope, which entereth within the vale.—*Reg. Inq.*

LOVE

Experience abundantly warrants the assertion, that we cannot love what appears unamiable, or hate what appears lovely; hence it is impossible to love God, while he seems dark and unlovely; while he shows no sympathy for us, and while we can discover no expansion of soul or light of mind in pondering his works or his providence. His paternal character must be seen, his love to his creatures must be felt, or they can never revere him in their souls or make it the business of their existence to resemble him. The goodness or love of God, and that only, leads to repentance, moral improvement, and heavenly joy; consequently it should be held up in all the strength in which men can display it, that the sinner may be softened, reclaimed, and established in the path of virtue and happiness. Mistaken views of God and his revelation have filled the Christian world with gloom, as misapprehensions of the true Divinity filled the Pagan world with blood, fire, slaughter, and untameable ferocity. If any would preach a religion that shall unite hearts and spread a cloudless day over the moral world, let him present Christianity in its native loveliness, as the image of its divine author, and God will recognize its heavenly original in the blessings that shall accompany and follow its triumph.—*Ibid.*

CHARITY. Reader! without doubt thou hast often wept for the sorrows of the unhappy, and often sighed for their relief; but tears and sighs avail not, while the hand of charity is closed to their wants. Has providence been bountiful and blessed you with fortune and friends? Show the sincerity of your gratitude by your attention for his creatures, and your bountiful distribution of happiness and comfort to the needy and distressed; then shall your years roll away in contentment, and your mouldering ashes rest in peace.

Honest indignation in the reprobation of meanness and depravity, is always sure to excite an exalted sentiment in the minds of men. The sincere enforcement of good principles, is among the noblest sources of genuine oratory: he that awakens a more generous love of virtue, and lifts us beyond the ordinary sphere of our moral sensibilities, produces the true results of eloquence.

Many are soon engaged in holy duties, and easily persuaded to take up a profession of religion, and as easily persuaded to lay it down; like the new moon, which shines a little in the first part of the night, but it is down before half the night is over.—*Gurnal.*

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